

The WITCH-CRAFT of the pre-
sent REBELLION.

A
SERMON

Preach'd in the Parish Church
Of *St. Mary Aldermary.*

IN THE
City of LONDON:

On *Sunday* the 25th of *September*, 1715.
The Time of a publick ORDINATION.

Publiſh'd upon Request of the Hearers.

By WHITE KENNETT, D. D.
Dean of *Peterborough*, Rector of the ſaid Church,
and Chaplain in Ordinary to His MAJESTY.

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The WITCH-CRAFT of the pre-
sent REFORMATION.

SERMON

Preach'd in the Parish Church
of St. Andrew's, Westminster,
on the 14th of the Month of
April, 1715.

By JOHN KENNEDY, D.D.



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SERMON, &c.

I S A M. XV. † 23.

For Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity and Idolatry.

SOME warm Patrons of Loyalty and Submission were once very forward to apply these Words to All whom they suspected of so much as Rebellious Thoughts against their King and Country. Whereas in Truth, the Words were not originally meant of any Civil or Political Rebellion against any Sovereign Power on Earth, but of Rebelling against GOD himself, a willful Contempt and stubborn Disobedience shewn to the Divine Will and Pleasure: As is evident from the Person here Guilty, and the Charge brought against him.

For the Person here referr'd to was not a Subject, but the Sovereign and Supreme Governour King *Saal*, whom GOD therefore rejected from being King of *Israel*. And the Crime he was charg'd

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with by the Prophet *Samuel*, was not the Breach of any Human Law or Constitution ; but it was his flying directly in the Face of GOD, and resisting his revealed Will and expresse Command delivered to him. It was for this the Prophet reprov'd him at the 19th Verse, *Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the Spoil, and didst evil in the sight of the Lord!* And when he presum'd to cover that Disobedience by a Cloak of Superstitious Devotion, Sacrifice and Offerings to the Lord, he was again put to Rebuke by the Prophet, saying, *Hath the Lord as great Delight in burnt Offerings and Sacrifices as in obeying the Voice of the Lord?* No, *Behold to obey is better than Sacrifice, and to hearken than the fat of Rams.* Then followeth the Text as a farther upbraiding of him, *For Rebellion is as the Sin of Witchcraft, and Stubbornness is an Iniquity and Idolatry*, that is, To oppose the Will of God, and directly to transgress his positive Command, this daring Impiety is like the *Sin of Witchcraft*, there is a strange kind of Sorcery and Inchantment in it ; Weak Man is thereby put under the Dominion of Sin, and the very Power of the Devil. It is abominable Wickedness, and the Sin exceeding Sinful ; it is as bad as bowing down to Idols, and worshipping Satan himself. Such *Rebellion* or fighting against GOD has an odious Resemblance of the *Sin of Witchcraft*, and such *Stubbornness*, or perverse Disobedience is as the highest *Iniquity*, and even equal to *Idolatry* it self.

This, I say, was the primary Sense of the Words ; this was the Revolting of *Saul* against the Almighty King of Kings, who complain'd of that Indignity at the 11th Verse, *He is turned back*
from

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from following me, and hath not performed my Commandments.

But when our Thoughts now meet with the Word *Rebellion*, we can hardly forbear to apply it to a Civil and Political Rebellion, the Rising up in Arms against our Rightful and Lawful King, in his Legal Administration, upon an establish'd Constitution in Church and State; to Sacrifice to our Ambition and Revenge the Peace of our Country, and the Security of our Religion, and all that should be dear to us and our Posterity, and madly to involve the Nation in Tears and Blood.

This Application the Words may bear at a Time of fulfilling them in this unhappy Sense, when there is an actual and open *Rebellion* in some Part of His Majesty's Dominions, and there have been so many Tumults and Riots in other Parts stirred up to lead on the same Design, as Scouts and small Parties forerun the Body of an Army.

The Sin in the Text may extend to the present Traiterous *Insurrection* and *Rebellion* upon many sufficient Grounds and Reasons, chiefly these two,

First, Tho' Disobedience to GOD was the only Rebellion in the Text, yet a wilful Disobedience to our Sovereign Prince, and a Resistance of his Lawful Authority by Force of Arms, is no less than a Disobeying the immediate Ordinance of GOD, and the Resisting of his Will and Providence in the Government of the World, I know not what is plain in Scripture, if this be not so. *Let every Soul be subject to the higher Powers, for there is no Power but of God. The Powers that be*

are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation. Which latter Word, if it chiefly refer to the Wrath and Judgment in this World to be inflicted on such evil Doers for a Terrour unto others; yet without great Repentance, it must include the Vengeance of Eternal Fire.

We may deliver up the Scriptures, among the other Trusts committed to us, if this Chapter be consistent with the present Rebellion. Our legal settled Government for Common Good must be a Part of GOD's own Disposition and Dispensation of human Affairs, and to break into open Defiance and Assault of that Government, for setting up another Work of our own Hands; this must be to fly in the Face of Providence, which for that Reason is so remarkable in the Preservation of States and Princes. For in our own Histories, of one Rebellion that ever prosper'd, we read of a Hundred that have forethreatned, and soon Miscarried, bringing the Authors and Abettors of them to Shame and Destruction, who have perished as the Enemies of GOD and their Country.

To oblige even Jew and Gentile, that Doctrine of St. Paul is expressly confirm'd by St. Peter, 1 Ep. ii. 13. *Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him, for the Punishment of evil doers, and for the Praise of them that do well: For so is the will of God, that with well doing ye may put to silence the ignorance of foolish Men. As free, and not using your liberty for a cloke of maliciousness; but as the ser-*

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nts of God. Honour all men, love the brotherhood :
our God, honour the King.

In a Word, nothing is more apparent than that
loyalty and Allegiance are a Part of our Christian
Religion as well as of our Civil Policy ; a Duty
TO GOD, and thro' him to the Magistrate, not
on his own Account only, but for the Lord's
Sake, and as a Matter of Conscience, if there be
any such Principle within us. This makes it hap-
pen, that in Treasons and Rebellions, the Leaders
and bold Adventurers in them, are usually Men
without Conscience, whatever they call Honour ; the
loose and profligate Men, harden'd in the Habits
of Vice and Wickedness, and therefore seeking to
satisfy their own Lusts and Passions at any Haz-
ard whatsoever.

This is the first Reason why Rebellion in the
State, is a Rebellion against GOD, because a settled
Legal Government is the *Ordinance of God*, and to
resist that Government in its Lawful Administra-
tion, is (if any thing can be so) to resist the Ap-
pointment and *Ordinance of God*.

Secondly, The Holy Spirit has declar'd, That
Kings and Princes do in a more especial Manner
represent the Majesty of GOD Himself ; are his
Viceroyents and Deputies here on Earth ; do re-
semble him in Pre-eminence and Authority, and
should become like unto him in Righteousness,
Goodness and Truth. And therefore to Rebel a-
gainst those Powers that are placed in God's Stead,
and Act in Subordination to the Supreme Gover-
nour of the World, and attend the same Office
keeping Peace and Order, by the Administring
Equity and Justice ; this must be a Rebellion
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against GOD, as against those that are sent Him.

The *Holy Spirit* would not have said to Monarches, *Ye are Gods*, or any way compar'd them up to the most *High*, if it had not been for this Image and Superscription of the King of Kings upon them. For this the Divine Wisdom speaks, Pro. viii. *By me Kings reign, and Princes decree Justice; by me Princes rule, — and all the Judges of the earth, in me.* All Supreme Princes, and under them all subordinate Magistrates, Act in the Name and in the Place of the one Almighty Governour of Heaven and Earth, to answer the Ends of his infinite Wisdom, who would have the Course of this World so peaceably ordered, that Princes may be satisfied and the People happy; the true Common Weal or publick Prosperity.

How often is it declar'd in Holy Scriptures that the *Most High God ruleth in the Kingdoms of Men, and appointeth the Rulers under him*, Dan. ii. 21. that *God is the Blessed and only Potentate, the King of Kings and Lord of Lords*, 1 Tim. vi. 15. Did not our Blessed Saviour acknowledge the Civil Power to be derived from Heaven, and the Magistrate to be the Deputy of God, when he told *Pilate*, S. John xix. 11. *Thou couldest have no Power at all against me, except it were given thee from above.* How full is St. Paul upon this Subject, to suppress the Jewish Spirit of Sedition and Rebellion then reigning among them, because they were not pleased with the Powers then in Being? How does he affirm it, repeat it, and insist upon it? That *there is no Power but of God, the Higher Power was the Ordinance of God, and He was the Minister of God to them for good.* But *if thou do that which is evil, be afraid, for he beareth*

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*Sword in vain : For he is the minister of God, a
avenger to execute wrath upon him that doth evil.
Therefore ye must needs be subject, not only for wrath,
but for Conscience sake. For this cause pay ye tribute
also : For they are God's Ministers attending continually
upon this very thing. Rom. xiii. 4, 5, 6. Where
the Reader may observe, that the Heathen Magi-
strate is in two Verses three several Times called
the Minister of God, and can any Christians think
of a Christian Magistrate ?*

This is the plain Doctrine we are taught as
Christian Subjects, not from the Schemes of any
crafty Politicians, who can vary and change the
Principles of Government as shall best suit the
Time, and serve their Turn ; now advancing the
Prince even to enslave the People, then inspiring
the People to dethrone the Prince ; but this, I
say, is our Scripture Doctrine, plainly delivered
in those Oracles of GOD.

If this Rebellion do not prosper, we shall have
no Occasion to enquire how far Tyrants and Op-
pressors are so much less the Ministers of GOD,
as they are not *for Good* ; but on the contrary an
evil Judgment for Mischief and Misery to their
People. They at least deface the *Image* of GOD,
and blot out the fairer Part of that noble *Super-
scription* that was upon them. Tyrants and Op-
pressors by their Arbitrary Wrongs and Persecu-
tions, do rather represent another Power, the E-
nemy, the Destroyer of Mankind. A Judgment
so dreadful upon any Land, that none in Con-
science, none in Reason and common Sense, would
seek to bring down such a Judgment upon their
own, and their Childrens Heads. None surely
but they, that are blinded and lost and given up
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to a reprobate Mind, would labour to exchange a wise and a good King, professing our own Religion, and governing by our own Laws, for a very suspected Creature, who is of the most contrary Religion, and who, if he were to Govern must Govern by Will and Pleasure, and the Sword.

This in our present Circumstances will make *Rebellion* to be very *Witchcraft* and *Idolatry* in the Text. And therefore passing over other Arguments, that prove Rebellion against the Lawful Magistrate to be the Rebelling against GOD, especially because of the *Oath of God*; or without Oath breaking the *Covenant of God*, if we receive Protection, and at the same Time turn our Allegiance into secret Conspiracies, or open Resistance. I proceed to shew, why Rebellion may be likened to the Sin of *Witchcraft*, and how near it comes to *Idolatry* it self.

First, *Witchcraft* is dealing with the infernal Powers, is the renouncing our Vows and Engagements unto GOD made in the original Contract of Baptism, is the casting off all Reliance and Dependence on his ordinary Providence, and selling our selves to another Master, tho' a Stranger and an Enemy, and becoming Servants and Slaves to do his Will, to drudge in his Service, to bear his Yoke, and drag his Chain after us, and for what? To receive his Pay and Wages of Iniquity, Disappointment, Shame, and Torment.

And what is *Rebellion* at this Season but the like Folly and Madnes, the like Political *Witchcraft*, to desert a Lawful King without suffering one real Grievance from him; to renounce all our legal

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Obligations to him, to absolve our selves from all Promises and Oaths, to prefer him whom we had rejected, renounced and abjured in the most solemn Manner : And for what End? To turn a free People into Slaves, and a Protestant Church into a Den of brutish Idolaters. This I declare in my Opinion is *as the Sin of Witchcraft*.

Secondly, Witchcraft, if not an immediate Compact with the Devil, is all but impudent Pretence and Delusion only ; a perfect Cheat and Imposition upon the credulous Part of Mankind : It is indeed so often a meer Trick and Imposture, that some wise and good People have been beginning to suspect, that there is no other *Witchcraft*. How much it has been Invention, and subtile Colusion of Parties, is not to our present Purpose to enquire.

But I say, some reputed *Witchcraft* has been nothing but Credulity and Deceit. Even in the Holy Scriptures the *Witch* is put among the Deceivers of the People, who amuse and confound the Minds of the Ignorant with frightful Ideas, to make way for absurd Impositions on them. Deut xviii. 10. One that *useth Divination*, another *an observer of times*, or an *Enchanter*, or a *Witch*, or a *Charmer*, or a *Consulter with familiar Spirits*, or a *Wizard*, or a *Necromancer*. All which are there said to practise the *Heathen Abominations*, i. e. the mysterious Arts of raising the Vulgar into Consternation and Delusion.

This was the bewitching Way of *Manassah* to draw the People into Idolatry, 2 Chron. xxxiii. 6. *And he caused his Children to pass through the fire in the Valley of the Son of Hinnom ; also he observed times, and used Enchantments, and used Witchcrafts, and dealt*
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with a familiar Spirit, and with Wizards. And the like Falshood and Delight in Vanity and Lies was the Sin of *Jezebel*, when her *Whoredoms* and her *Witchcrafts* were so many, 2 Kings ix. 22. In a Word, this was the Character of the *Mystical Babylon*, which (if we can Interpret any thing in that Book) must be the present City and Church of *Rome*, called *Revel. xix. 2. The great Whore*, which did *corrupt the Earth with her Fornication*, and by her *Sorceries* were all Nations deceived.

And what is *Rebellion* at this Juncture, but a like Fascination of weak and Superstitious Minds, arising from the wicked Insolence of some who dare to deceive, and the infatuated Humour of others, who are soft and apt to be deceived: Some that *make a Lie*, and some that are *given up to believe it*.

When the *Galatians* were drawn aside to a sort of Apostasy from the right Faith, and a Defection from the true Interest of their own Souls; it amaz'd the good Apostle, he cried out with Admiration, *O foolish Galatians, who hath bewitched you, that ye should not obey the Gospel, before whose eyes Jesus Christ hath been so evidently set forth!* So bewitched it seems by some that had been practising upon them, that they could believe or disbelieve any thing contrary to their own Reason, their own Experience, their own Eyes. *But are ye so foolish, or void of Understanding, v. 3. And have ye suffered so many things in vain, if it be yet in vain?* i. e. undergone so many Troubles and Trials for the Purpose of escaping those Enemies, and is it at last to no Purpose?

Were I to speak to any People engag'd in this unhappy Rebellion (I speak not I hope to any here present) I must say in like manner, *Who hath bewitched*

witched you ? that ye should not prefer Peace and settled Happiness before the Deluge of Miseries in a Civil War ? That ye should not believe a wise King in legal Possession to be better than a vain Pretender, who has no Titles in our Law but those of Attainder, Outlawry, and Abjuration ? That ye should not think a Prince of ancient and undoubtedly Royal Descent (the Royal Families of *Plantaginet* and *Stuart* are united in KING GEORGE) better than an uncertain unknown Person, who, if he be *the same*, I well remember (and so must all of my Years) that the Papists themselves made his Birth to be a Miracle, and all the observing Protestants thought it to be a Juggle and Imposture in time of Need. And I know of no Evidence that can yet reasonably alter that once Universal Opinion.

What if there could be a Demonstration of genuine Birth, which I dare say can never be ? Yet *who hath bewitched you*, that ye should believe a single Right can barr all the other Rights of the Body of a Nation ? That ye should believe, that all the Laws of Protestant Succession made and confirm'd in three successive Reigns, must all bow down and break at the sound of one *Hereditary Right* ? Or before an Idol set up with the Inscription of *Divine Right* ; which is Blasphemy : I cannot but abhor it as *Blasphemy* to think, that GOD hath endow'd any Man with a Right to undo a whole Kingdom.

So that supposing, not granting a Birthright ; yet have not you and I and every Englishman a *Birthright* to our Liberties and Properties, and Laws and Religion ? Are we not all free Born ? And what must one Birthright be set up to de-

stroy all the other Birthrights in the whole Nation? One particular Person to take away the Inheritance of the whole Community? Where would all Families and Estates now be, if we were to run them back to a strict Hereditary Right? Into what Hands would Crowns and Scepters fall, if the Monarchies of the World were to be adjusted by that Claim of Indefeasible Right? This must be *as Witchcraft*, and the utmost Delusion: It confounded the Magicians themselves in *Pharaoh's Court*, when *Aaron's Rod* swallowed up all their Rods.

Who hath bewitched you, that ye should imagine in your Hearts, that the *British* Nation will ever give up a noble Prince, called over by Law, coming over in Peace, governing with Equity and Wisdom, for a certain Pretender, who you see is called in by the Sword; and upon Necessity would govern by the Sword.

Is not a KING experienc'd in Government and his own Administration of it, Dear in the Affections of his former Subjects, Wise in the Judgment of his Enemies that know him, never abusing his Will where it could have been a Law, never now declaring any Will or Pleasure, but what is according to our Law and Constitution: I say, is not such a KING Belov'd, Admir'd—Better than a Creature we know not what, train'd up (if we know any thing) under Tyranny and Oppression, under Bigotry and Fury, and the continual Suggestions of Injury and Revenge? What Appearance of Sorcery and *Witchcraft* is this? But let no Man deceive you by any means.

What were the Words I just now quoted from *St. Paul*? They were these; *Have ye suffered so*
many

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any things in vain, if it be yet in vain? Have ye your Forefathers work'd out by GOD's Blessing the Happy Revolution, a wonderful Deliverance from Popery and Slavery, and have ye enjoy'd the Blessing for almost thirty Years, and shall it be yet *in vain*? Did we undergo an immediate War to secure that Blessing, at a great expence of Blood and Treasure, and is it yet *in vain*?

After the Death of our glorious Deliverer, did the good Queen by Advice of Parliament renew the War, out of Indignation, that a Neighbour Monarch should set up the Pretender in the Image and Title of a King, and were those Resentments *in vain*? Did we not carry on that War to keep out the Pretender, and had we not glorious Successes equal to the Goodness of our Cause? But did we suffer such things, and do such things *in vain, if it be yet in vain*?

When the Peace was to be made, would any honest Briton have bore the Name of Peace, if one Article had not been in exprefs Terms to debar and exclude that Pretender, and to secure the Protestant Succession in the Family of his Majesty now reigning? And was this Article likewise *in vain*? Was there no good Faith in this? Or do we ourselves slight the Performance of it? Was War and Peace, even both *in vain*? Have we suffered so many things only for a greater Suffering at last? Or a longer War and a worse Peace had been lighter Suffering than another Popish Reign could be.

My Brethren, have so many of GOD's Mercies and wonderful Providences been cast away in upon us? To speak of a late Providence only. that powerful Prince dead and gone, who was
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the Setter up of the Pretender, and possibly to the last the secret Supporter of him? Is that Pill fallen down? And are we putting to our own Shoulders to supply that failure, and to pull down the goodly Fabrick of our Church and State upon our own Heads; and to pluck up the Foundations that were laid by our Ancestors to serve their Posterity? Who hath bewitched us! The good GOD have Mercy on us!

Does that Kingdom now afford him no Assistance, no not for the Recovery of their Debts, and shall we give it for our own Destruction? Are they in that Kingdom beginning to breath a new Spirit of Liberty, and are we now making of ourselves Slaves, or no longer free? Is not the Protestant Interest abroad beginning a little to revive, some Prisoners deliver'd, and others waiting for their Redemption; and are we alone the Perverse Creatures that will not accept of our Deliverance? Are we putting our own Feet in the Stock and thrusting our Necks into the Yoke that our brave Ancestors cast off? How is the World changed! One would think the Foundations of it are out of Course! Are our worst Enemies becoming our Friends, and must we just then turn our own mortal Enemies? Are we now betraying a Protestant King, and dissolving a free united Kingdom?

Such People are Possessed; perhaps not all alike, there be Degrees of that Possession. To do Justice to the *Papists* they have the least of it. It is natural enough for them to desire a Prince of their own Persuasion; and to bring back their own Catholick Church as they call it, and to be once more the Ministry and Governing Part of the

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to the Nation. Especially the *Jesuits* must needs again aspire to the Privy-Council. I do that Party Justice ; they act as notable Children of this World, and very wise in their Generation.

Nay the *Non-Jurors*, who never recognized King *William*, nor the late Queen, nor his present Majesty, if they adhere to a *Pretender*, whom they never yet abjur'd ; I confess, they act consistently enough ; they act according to their Principles ; and the Fault lies in that mistaken Principle, rather than in an uniform Practice pursuant to ? And

Nay farther, if there be any of the old *Republicans* and wild *Enthusiasts*, sworn Enemies of the Church and MONARCHY ; any of them I say to engag'd in this desperate Design ; they are not so much mistaken. They can hardly bring about a Common-Wealth so effectually, as by letting in a *Popish* Prince : Nor can they destroy the Church of *England* so completely, as by thrusting *Popery* into the Throne. If any People have such Ends, they may hope to answer such Ends, and therefore they act as rational and subtle Men, that know how to form a Project, and to pursue the Measures proper to attain it.

But the Sorcery and Enchantment will work more in Us, my *Brethren*, in any of Us *Members* of the Church of *England*, if we should espouse that abdicated Cause of the *Pretender*. For we owe the Establishment of our Church by Law, to a Deliverance from a *Popish* Reigns, and we owe the Security of it to a timely Deliverance from the last *Popish* Reign. And what, must we lay violent hands upon our own Mother ? Is there so much Art in the Church of *Rome* to defend, enlarge, and

and aggrandize it self ! And so much Folly and Weakness in our Church, in a Part of the Name of our Church, as to throw down her own Power and make her own Communion to be utterly forsaken ? Shall some Men give Occasion for a Church so much renown'd for Loyalty and Obedience, suffer Reproach and Infamy, for Riots, Tumults, Conspiracies and Rebellions.

No ! Men may assume Names and Appellations as they please, and may be any kind of *Pretender* while they act for One. But I am plain in this, that if any Members of our Church are now flying in to the *Pretender*, they are not Church-Members out of any Conscience, nor indeed with any common Discretion.

Not out of Conscience ; for then they would regard the Doctrine of our Church in the *Article* of the Civil Magistrate, in the *Canon* of the King's Supremacy, and in the *Homilies* against wilful Rebellion. Especially they would then regard their own former Professions, Asservations, Swearing and Forswearings, which the chief Rebels have made in a lamentable manner, as trusting to a Dispensation, or deriding all Religion, as *Papists* or *Atheists*, not as true Members of the Reformed Church of ENGLAND.

Nor do they act with any *common Discretion*, who in the Name of our Church would call in a New Head of it, or rather a Trunk that must have another Head, a foreign Supreme Power. While they use the Word *CHURCH* to disturb the Peace of it, to destroy the very Being of it ! Would any other Men act like such sort of Church-men ? Would a hewer of Wood stand in the midst of a goodly Tree, and be cutting down the Branch

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stands upon? Would a Drawer of Water be pumping hard only to drown himself and all about him? Shall the Pilot escape, when he has guided the Ship into the Enemies Harbour? Or should any of the Crew combine to spring a Leak on purpose, and refuse to stop it, when it must sink the Vessel, and all the Souls and Effects must perish with it? What a raging Calenture must be upon them?

The Self-murderer is seldom brought in *compos*, or adjudg'd to be in his right Mind: Could he be thought so, our Laws would in some measure punish him even after Death; and the Judgment of God would be more terrible upon the deliberate *Felo de Se*.

A Political Body may make it self away as well as a single Person, but then it is, if possible, a greater Madness. It was about their temporal Ruin, that God expostulated with his People the Jews, *why will ye die?* And why should thy *Destruction be of thy self*, O Israel? When the Land would run into its own Captivity, and the Inhabitants would save the Enemy a Conquest of them, then the Lord called it, *Destruction upon Destruction*; then the Prophet mourned and cried, *Ab Lord God, surely thou hast greatly deceived this People—Because she hath been rebellious against Me, saith the Lord. Thy way and thy doings have procured these things unto thee; this is thy wickedness because it is bitter, because it reacheth unto thine Heart. My Bowels, my Bowels, I am pained at my very Heart, my Heart maketh a noise in me, I cannot hold my Peace, because thou hast heard O my Soul the sound of the Trumpet, the alarm of War. Jerem. iv. 10. &c.* Oh may this never be said of

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our *Jerusalem*, may our *Sion* never meet with these grievous Upbraidings!

I might presume to undertake for all the Prelates of our Church, that they detest and abhor all the traitorous Attempts of Invasion or Insurrection, or any other way of Aiding and Abetting the *Pretender*. The elder Fathers know what the Spirit of *Popery* is, and what a *Popish* Reign was, how dear an Experiment it was. They then stood in the Gap, and are ready to stand there again. They have very few of them gone into any Measures that could bring our Church into this one real and formidable Danger.

And I would hope charitably of all my Brethren of the CLERGY, whatever Instruments the cunning Workmen would make of us, that we of All Men would not violate our Oaths; would not scandalize our Function, would not desert the KING we pray for, would not betray the Church, and enslave the Charge committed to Us: the least of these Things be far from Us, whose Profession is to be Holy and Blameless.

In the Day of Inquisition for the Blood of the Souls of Men, if the Flocks could be found sacrificed by those who were set to watch and to feed them; what Account were to be given by such unfaithful Shepherds? If the better Part of the Flock might be excus'd, and have it pleaded for them, *what have these Sheep done?* Yet unto the false and perfidious Shepherds (if any such) will the God of Vengeance say, as *Jerem. xxiii. 1.* *Wo be unto the Pastors that destroy and scatter the Sheep of my Pasture, saith the Lord.*

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To You therefore that are this Day to be ordain-
ed to Holy Functions by an Exemplary Bishop, let
me turn and say : Remember I beseech you, That
your Promises and Vows to be now made, are to
to maintain and set forward as much as lieth in
you, Quietness, Peace, and Love among all Chri-
stian People. Remember that the Oaths of Alle-
giance to KING GEORGE, and of His Royal Su-
premacy, are a solemn Part of your *Ordination-*
Office. Remember, ye are paying those Vows at
the Altar, reciting them in the midst of the Con-
gregation, and confirming them in the Blessed Sa-
crament of your Lord's Supper. If ye despise and
break those sacred Ties, ye degrade your selves,
ye renounce your Faith profess'd to God and Man,
and must expect to suffer as evil Doers. But I
trust ye have a good Conscience, and will shew
a good Example. Study the Scriptures, ye will
find in them no Principles of *Popery*, none of *Re-*
bellion. Study the Fathers and most ancient Mo-
numents of the Primitive Church, there is no-
thing in them of breaking Faith with *Hereticks*,

William Lord Bishop of
Lincoln.

DEACONS Ordain'd.

Jos. Sloan, Coll. Christi. Can-
tabr. A. B.
Thomas Cave, Aul. Clar. Can-
tabr. A. B.
John Eastland, Aul. Pembr. Can-
tabr. A. B.
Joh. Edwards, Coll. Jesu. Oxon.
A. B.

Ordain'd PRESBYTERS.

Mich. Broughton, ex Æde.
Christi Oxon. A. B.
Ric. Leightron-house. Coll. Re-
gal. Cantab. Socius.
Joh. Orton, Aul. Clar. Cantabr.
A. B.
Cadwallader Jones, A. B.
Guli. Betham, Coll. Æn, Nas.
Oxon. A. B.
Guliel. Shepheard, Literatus.

or of dispensing with Oaths and other legal Obligations. Study what every *English* Divine should be acquainted with, our own Laws and Histories, and you'll see Treason and Rebellion to have been the most enormous and unnatural Crimes, and to have all along met with some fatal Vengeance on them.

I must be brief on the other Heads.

Thirdly, Many of the vain Pretensions of *Witchcraft* were owing to the cunning Craftiness and monstrous Superstition of the *Church of Rome*. It was among their other Impostures, that this Device likewise was improv'd and multiplied to prodigious Degrees. *Witchcraft* was in the very Birth of Children; every *Popish* Midwife was a kind of Sorceress with Charms and Spells, and ridiculous Invocations: There was *Witchcraft* again in the baptizing of Infants, and a solemn Office to exorcize, or drive the Devil out of the poor Babe with holy Water, Oyl, and Salt, and other kind of Magical Operation. There was *Witchcraft* in every odd Disease, the Ague, the Tooth-ach, and especially the falling Sickness, and the Person was to be cur'd with strange Words and Crosses, and Amulets, and various Charms and Incantations, to expel the evil Spirit. The poor Beasts in like manner, if they had any uncommon Ail were *bewitch'd*, and there was a Train of Conjuration in the healing of them. Places were *bewitch'd*, as well as living Creatures: Every horrible Cave had a Dæmon in it; many Houses and Chambers were enchanted to get Money by Exorcisms and holy Purgations. The very Churches became the Dens of evil Spirits, if they

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Witchcraft of the present Rebellion. 21

They had been polluted with Blood, or with Heresy, and those evil Spirits were to be chas'd away with a whipping the very Walls to reconcile them.

In short, what I now hint might be abundantly made out, that the Poms and Ceremonies of *Witchcraft* were the Inventions and Delusions of *Opium*, to drive the Trade of Miracles, and make Merchandise of ignorant Souls.

And one would think, the present *Rebellion* was the like *Popish Witchcraft*, to charm and captivate silly People with the false Amusement of Words, and the wrong Appearance of Things. Could any *Protestant* Minds have been capable of such gross Deception, if the Emissaries of *Rome* had not been raising Apparitions, or casting Mists before their Eyes?

I doubt *they* put the Name of CHURCH into some profane Mouths, to make way, and create a Veneration for their *Catholic* Infallible Church. I doubt they set up a Cry of the Dangers of the CHURCH, when whatever good Meaning some few might have, they meant it as a Sort of Magical Noise to bring the CHURCH into the greatest Danger, that of submitting to the *Roman*, or at least to the *Gallican* Church. It was so with a great many other Words and Phrases given out by them, and at first perhaps innocently taken up by others, *Indefeasible Right*, *Unconditionate Obedience*, *Indisputable Prerogative*, and such other Forms of speaking, expressed indeed to a Lawful QUEEN, but secretly reserved to a *Popish Pretender*.

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The Time allows me not to go on upon this Head, that the Way to this Rebellion was paved by a kind of *Romish Witchcraft*. And truly it was that very Way they were bringing in the *Popish* Doctrines very fast upon us, Secret Confession, Personal Absolution, Ecclesiastical Independence, Sacrifice in the Lords Supper, a middle State of Souls, the Unchurching of other Reformed Churches, and making our Protestant Brethren to be no Christians; nay a general Turn toward Bigotry and Superstition, the Spirit of *Persecution*, and all the Genius of *Popery* was to be work'd up in weaker Minds, to amaze them and distract them into Feuds and Divisions, to be ripe for this Rebellion in Favour of a *Popish Pretender*.

Nay *Witchcraft* in the Letter, with Prosecutions and Trials upon it, did begin to revive amidst the late Party-Zeal, and if the Judges would have countenanc'd the Superstition, GOD knows how far those Feats of *Popery* might have grown upon us. It is not easy to imagine, what a deal of *Popish Witchcraft* there has been in scattering the Seeds of this Rebellion.

Were I, *Fourthly*, to consider the Persons usually engag'd either in Rebellion or in *Witchcraft* there would appear a great Likeness between them.

Even in old time among the *Jews* and *Heathens* the Magicians, the Astrologers, the Sorcerers, and Soothsayers, were not the Men of distinguish'd Sense and Judgment, nor of any true Attainment

Witchcraft of the present Rebellion. 31

Knowledge and Learning. They were the oldest and the emptiest Part of Mankind, that had their Talent in a little Address and Cant to deceive the People. They call'd themselves indeed the wise and the cunning Men, yet they were often caught in their own Snares, and fell into Contempt and Ruin. As *Elymas* the Sorcerer was struck blind in his fullness of all Subtilty and Mischief.

Again a Likeness not only in their Capacities, but in their mean State and Condition of Life.

The Dealers in magical Arts of old were not of the higher Rank and Order, but commonly of the baser and more refuse Part of Mankind, who were to raise their Fortunes by their own Mysteries, and make the vulgar Adore them for notable Men.

As *Simon* in the City of *Samaria*, used Sorcery, and bewitched the People, giving out that himself was some great One, to whom they all gave heed, and had regard for a while, because that of long time he had bewitched them with Sorceries.

It was so in the Church of *Rome*, when the painful Arts of Exorcizing, and talking with Spirits, and being Miracle-Mongers, was in the greatest Vogue; the Prelates and Princes of the Church stood by, they scorn'd to be the Tools and Engines of so much Deceit; those Parts were left to the inferiour Priests, nay the Exorcist was one of the lowest Order. Has it not always been so with the reputed Wizards and Witches in every Age and Nation, the Dregs of the People, the real Scum and Off-scouring of the World; weak and beggarly Men, the poorest and most impotent Women.

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It is much the same in *Rebellion*. People born to Estates, or bred up to good Fruits of their own Labours, would willingly enjoy them in Peace and Quiet, would sit down contented under their own Vines and Fig-trees, without invading or spoiling their Neighbours, without running the Hazard of forfeiting their own Properties, Liberties and very Lives in the End thereof. But they who have little to lose, have indeed the best chance for Gain in a Civil War, or any Dissolution of Government; and therefore are the more easily drawn into Riots and Rebellion; when press'd with Debt and Necessities, they sell themselves to work that Wickedness.

One Instance may suffice, when the People verily thought that *David* was going into open Rebellion against *Saul*, what were the Troops that were to join him? We are told, 1 Sam. xxii. *Every one that was in distress, and every one that was in debt, and every one that was discontented gathered themselves unto him.* Had Occasion offered for Invasion and Descent upon this Kingdom, no doubt we should have seen the Application of this Head,

Fifthly, The Cement of *Witchcraft*, whether true or feign'd, must be Falshood and Lies to support the Cause of it.

Whatever true and real *Witchcraft* there is, is making a Covenant with the Father of Lies, whose Children and Servants are taught and bound to speak and to make a Lie. Or if it be only the Pretension unto *Witchcraft*, then it must be supported with the greater Artifices of the Deceivable

Witchcraft of the present Rebellion. 25

receivableness of Unrighteousness, and one Wave of Falshood upon another.

For this Reason, the People of GOD were so often caution'd not to hearken to those Pretenders, *Jerem. xxvii. 9. Hearken not ye to your Prophets, nor to your Diviners, nor to your Dreamers, nor to your Enchanters, nor to your Sorcerers—For they Prophe- se a Lie unto you, to remove you far from your land, and that I should drive you out, and ye should perish.*

The Rebellion has been so rais'd by flying Stories, and incredible Reports daily invented to pre- judice the People, and possess them with a Sedi- tious Spirit : I am asham'd to speak of them. But certainly if ever there were a Party that to gain a Point imagined Devices, and made Lies their Re- fuge, that is the Party that have conceived, and brought forth, before the Time, this execrable Con- spiracy and Rebellion. Monstrous Tales and Fables all along ! Not fit to be recited in the House of GOD, nor is it possible to call over the Legions of them. The true Patriots lessen'd and traduc'd in the vilest manner. The Glorious GENERAL, whom any Nation would have honour'd with im- mortal Honours, persecuted with false Tongues, to the Reproach of any Christian, any civiliz'd People. Nor has Sacred Majesty been spar'd, nor the Royal Family : Wisdom, Goodness, Beauty, and the very Innocence of the brightest Children, has not secur'd them from Calumnies and shame- less Reflexions—For the Honour of the Nation, let them be buried in perpetual Oblivion.

And were we lastly to enquire into the End of these Men that deal in *Witchcraft* and *Rebellion*, we should find the Parallel run on to the last Mo- ments of them.

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Who

Who of the Magicians of old could ever raise themselves to any stable Wealth or Honour? At the Foot of all their Intrigues and Undertakings they found this Account, that they had served the Devil for nought, and had led scandalous and mischievous Lives, to bring them only to a wretched and miserable Death. They had promised to themselves Mountains of Treasure, and the very Kingdoms of the Earth, but their Hopes and Expectations were blasted and cut off, as if GOD himself had *frustrated the Tokens of the Liars, and made the Diviners mad.*

And to those forlorn Creatures in latter Ages, and our own Nation, who have been really possess'd with the Spirit of *Witchcraft*, or full of the false Conception of it; they have been the most mistaken and abandon'd Creatures upon the Face of the Earth. They have had a little Power to afright and vex and plague others; and yet have got nothing to themselves but Shame, Confusion, and ignominious Torment.

And so in this Land thro' past Ages, *They* that have walked in the Ways of Rebellion, have been stop'd short, and cut off in them. When they had conceived the utmost Mischief, and were now labouring for the Birth, they had not Strength to bring forth. The whole Mystery of the Iniquity was discovered by the Sagacity of Ministers, by the good Office of Strangers, or perhaps by the Treachery of their own Confederates, or by the Finger of GOD in some such unaccountable Manner, as if upon *Cursing the King in their thoughts, a Bird of the Air had carried the voice, and that that had Wings did tell the Matter.*

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Had they succeeded, the Treason had been lov'd, and the Traitor hated; it was often so. (a) But when detected and disappointed, they were full of Terrors: They fled into foreign Lands, and wandered and died the most abject and forsaken Fugitives and Vagabonds: (b) Or unable to fly and despairing of Escape, they have laid violent Hands upon themselves, (c) or have been given up to Publick Justice. Such *Witchcraft* has there been in *Rebellion*, and such Wages of it.

But still there is another Comparison of *Witchcraft* in the Text, and that is with *Idolatry*. *Rebellion is as the Sin of Witchcraft, and Stubbornness, or a wilful persisting in that Rebellion, is as Iniquity and Idolatry.*

The Rebellion of *Saul* was against the Power and Will of GOD himself, and had therefore in effect the express Nature of *Idolatry*, the forsaking and denying the true GOD, and setting up an Idol in his own Heart, and before his own Eyes, another vain Object of Worship and Obedience.

And truly *Rebellion* in the Civil and Political Sense has some near Resemblances of *Idolatry*. For in all Government there can be but one Supreme Power, and after the Acknowledgment of

(a) The Duke of Buckingham most instrumental in the Usurpation of Richard III. and afterward a Sacrifice to Him, &c.

(b) Charles Earl of Westmoreland from England, Earl of Bothwell from Scotland, &c. in the Reign of Q. Elizabeth.

(c) Henry Percy, Earl of Northumberland shot himself in the Tower, Anno 1585. &c.

that Power, by submitting to the Laws that ordain it, by receiving Protection from it, by acting under it, and especially by plighting our Faith in Promises and Oaths to it : After this to renounce that Power, and rebel against it, and declare for another pretended Power as Superiour to it : This is State-Idolatry, and as much like to the grosser Spiritual Idolatry, as in false Worship an Image is unto an Idol.

And therefore when King Henry VII. the wisest and at last the happiest of our *English* Princes, had his Reign disturb'd by a Pretender, one assuming the Name of an Heir to the Crown, taught to be a Counterfeit in *Burgundy*, which then included *Lorrain*, and passing through *Scotland*, *Ireland*, and *England*, deceiving vast Multitudes of People : The King's Writs and Proclamations, were literally for pulling down the IDOL and the IMAGE that wicked People had set up, and to punish the Adherents to it. *Pro Adherentibus Michaeli Joseph Rebeli & Proditori nostro, aut cuidam IDOLO sive SIMULACRO nomine Petro Warbeck, infimi Status Viro, &c. capiendis, &c. T. R. apud Maydestan xiii. Sept. reg. 14. 1498.* It is certain, that Idol was nothing but the jointed Babe of a revengeful Woman, and the Tool of a disappointed Party. How ashamed at last were all People, for having been any way concerned in the Interest of him ? What a Deluge of Blood must have follow'd his Successes ? What Peace and Happiness ensued upon his Overthrow and Ruin ?

† Vid. Rymer, *Acta Publica*, Tom. xii. p. 697.

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To conclude : Let us trust in GOD, that we shall have no *Witchcraft* prevail against us, nor any *Idol* set up to bow down our Necks to it. We have been so wonderfully under the Protection of Providence, that surely NOW, and from henceforth, *there is no Enchantment against our Jacob, neither is there any Divination against our Israel.* We hope and pray, that we shall have full Liberty to serve the God of our Fathers in Righteousness and true Holiness, delivered from the Hands of our Enemies, and serving Him without Fear all the Days of our Life ; rejoicing in our *Great Deliverance* ; delighting in a true Allegiance to our Sovereign LORD KING GEORGE, and His Protestant Heirs and Successors for ever : Comforting one another with a firm Affection to our Country, a sincere Zeal to our CHURCH and RELIGION, and an unfeigned Love and Charity to our Brethren, Peace among our selves, and Peace with GOD, *the King Eternal, Immortal, Invisible, the only wise God, to whom be Honour and Glory, for ever and ever.* Amen.

F I N I S.

